Vol. XI. No. 5. AUGUST, 1896.

# THEOSOPHY

A MAGAZINE DEVOTED TO

*The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.*

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

**WILLIAM Q. JUDGE.**

CONTENTS:


| | | | |
|---|---|---|---|
| 1. | The Screen of Time | E. T. H. | 129 |
| 2. | A Weird Tale. Part I, II | W. Q. J. | 135 |
| 3. | New Forces | Julia W. L. Keightley | 140 |
| 4. | The Conversion of Paul. II | C. | 142 |
| 5. | Richard Wagner's Music Dramas. III | Basil Crump | 147 |
| 6. | With H. P. B. in the Seventies | A. L. P. | 150 |
| 7. | Questions and Answers | | 154 |
| 8. | Correspondence | | 156 |
| 9. | Literary Notes | | 157 |
| 10. | Mirror of the Movement | | 158 |


E. T. HARGROVE, Editor.

NEW YORK: The Theosophical Publishing Co., 144 Madison Avenue.
DUBLIN: Publishers "Irish Theosophist," 3 Upper Ely Place.
Copyright, 1896, by WILLIAM Q. JUDGE.
ISSUED MONTHLY.
$2.00 PER YEAR IN ADVANCE. PER COPY, 20C.

# OF INTEREST TO ALL THEOSOPHICAL STUDENTS.

**The Secret Doctrine.**

The Synthesis of **Science, Religion and Philosophy.** By H. P. BLAVATSKY. New and revised edition with Index bound as a supplementary volume. Three volumes, royal octavo, cloth. Price, complete, $12.50, carriage paid.

—Volume I, Cosmogenesis. Part 1, Cosmic Evolution: Seven Stanzas from the *Book of Dzyan;* The Builders; The Awakening of Cosmos; The Septenary Hierarchies; Fohat; Our World, its Growth and Development; The Parents of Man on Earth. Part 2, The Evolution of Symbolism: Symbolism and Ideographs; The Mystery Language and its Keys; Primordial Substance and Divine Thought; Chaos, Theos, Kosmos; On the Hidden Deity; The Mundane Egg; etc. Volume II, Anthropogenesis: Twelve Stanzas from the *Book of Dzyan;* Nature Unaided Fails; Attempts to Create Man; Creation of the First Races; The Evolution of the Second Race; The Evolution of the Sweat-born; From the Semi-Divine down to the First Human Races; The Final Creation of Man; The History of the Fourth Race; The Civilization and Destruction of the Fourth and Fifth Races; etc.

**Isis Unveiled.**

A Master Key to the **Mysteries of Ancient** and Modern Science and Theology. By H. P. BLAVATSKY. Royal 8vo, 2 volumes, about 1500 pages. $7.50.

—A marvellous book both in matter and manner of treatment. The index alone comprises about 50 pages, and such a list of subjects was probably never before compiled.

**Key to Theosophy.**

By H. P. BLAVATSKY. A clear exposition in the form of question and answer of the **Ethics, Science and Philosophy,** for the study of which the Theosophical Society was founded. With a Glossary of general Theosophical terms and an Index. Cloth, 12mo, $1.50. (New edition in preparation.)

**Magic, White and Black,**

Or the Science of Finite and Infinite Life. Containing Practical Hints for Students of Occultism. By FRANZ HARTMANN, M.D. New edition. Paper, 50 cents; cloth, $1.25.

**Esoteric Buddhism.**

By A. P. SINNETT. New edition. Paper, 50 cents; cloth, $1.25.

**The Occult World.**

By A. P. SINNETT. Paper, 50c,; cl. $1.25.

**The Irish Theosophist.**

The fourth volume began October, 1895, and contains articles by **Jasper Niemand,** and numerous other writers. Publishing Office, 3 Upper Ely Place, Dublin, Ireland. Subscriptions may be sent to address below. Price, $1.00 per year.

—Members of the T. S. will soon find it indispensable.

## PHOTOGRAPHS.

**H. P. Blavatsky,**

Life Size.....$5.00
Cabinet.....50

**William Q. Judge,**

Panel, platinum.....2.00
Cabinet, " .....75
" silver.....50

**Mrs. K. A. Tingley,**

Cabinet, platinum.....75

**E. T. Hargrove,**

Panel, platinum.....2.00
Cabinet, " .....75
" silver.....50

**Dr. J. D. Buck,**

Cabinet.....50

**Etidorhpa;**

Or, The End of Earth. By JOHN URI LLOYD. Royal 8vo, illustrated, pp. xvi-362; cloth, $2.00, by mail or express, charges paid. An intensely interesting work which every person interested in Occultism should read. It is full of wonderful suggestions and is a prophecy and a promise for time to come.

**Buddhism in Translations.**

By HENRY CLARKE WARREN. Octavo, 520 pages, $1.20.

**Septenary Man;**

Or, The Microcosm of the Macrocosm. A Study of the Human Soul in relation to the various Vehicles or Avenues of Consciousness; including a brief examination of Dreams and the problems of Heredity. By JEROME A. ANDERSON, M.D. Pp. xxv-122; paper, 50 cents; cloth, $1.00.

**The Story of Atlantis.**

By W. SCOTT-ELLIOTT, with preface by A. P. SINNETT. Octavo, with four maps in pocket, $1.25.

**Light on the Path.**

With Notes and Comments from *Lucifer.* New edition, pocket size, bound in linen cloth. Price, 40 cents, post-paid.

**The Theosophist.**

The first Theosophical Magazine. Established October, 1879, by H. P. BLAVATSKY and Col. H. S. OLCOTT. Conducted by Col. H. S. Olcott at Adyar, Madras, India, and issued monthly. Price in America, $5.00 per year; single copies, 50 cents. Subscriptions may be sent to the Theosophical Publishing Co.

**The Theosophical Publishing Company, 144 Madison Avenue, New York.**

*Any of the above works sent by mail or express, charges prepaid, to any part of the world, on receipt of price.*

AUM

The better is one thing, the dearer is another thing; these two bind a man in opposite ways. Of these two, it is well for him who takes the better; he fails of his object, who chooses the dearer.—*Katha Upanishad.*

THEOSOPHY.

VOL. XI. AUGUST, 1896. No. 5.

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

## THE SCREEN OF TIME.

THE Crusade may safely be pronounced an immense success. From the day the Crusaders left New York up to the present time, the force of its work has steadily increased, and if we may take the English verdict as impartial, it is certain that the record in Ireland and the other European countries will be even more encouraging. "A new day has dawned": so have many writers and speakers lately proclaimed, and facts prove the truth of the claim.

The reports that follow give details of the work up to the date of writing. It should be first remarked, however, that no one who stood on the deck of the U. S. M. S. "Paris," on the morning of June 13th, and there witnessed the solid square of Theosophists who cheered their out-going comrades with whole-hearted enthusiasm, could ever doubt the success of the great work then commenced. The force and heartiness of that farewell showed indisputably that the Crusade was the expression and embodiment of a widespread movement on the part of American Theosophists, who had heard a call for help from other nations and who responded by sending the best help that lay within their reach.

The following account of the activities on board the "Paris" is furnished by an old member of the Aryan T. S. of New York, who travelled with the Crusaders as far as London.

The Crusaders sailed for Europe, as every one knows, on Saturday, the 13th of June. I had taken passage on the same ship, and it will no doubt be interesting to readers of

THEOSOPHY if I give a sketch of what took place on the voyage. The gathering of friends of the party at the dock was very large and the "send-off" extremely enthusiastic. Just as the steamer was about to start, the well-wishers of the Crusade came together in a compact square on the platform at the end of the dock, and as the ship backed out there was loud cheering and great waving of handkerchiefs, to which of course the Crusaders responded.

The first day on board was fine and the water smooth, but the second, Sunday, was, alas, far different, and most of the Crusaders kept to their rooms. The next day was much better, the sea fairly smooth and the weather delightful, and it has continued the same up to the present writing, near the end of the voyage.

On Tuesday evening the Crusaders began their public work. The passengers were invited to a meeting in the main saloon, and most of them came. Mr. H. T. Patterson presided and opened with a statement of the purpose of the Crusaders and the route which they intended to take. Mrs. Keightley followed, showing the unreality of the apparently real and the reality of the ideal. Mr. Hargrove then gave a brief but very clear statement of the theosophical philosophy, its history in the world, and its breadth and liberalizing power. Mrs. Wright spoke of the position assigned by Theosophy to woman, and her influence on the thought and life of mankind. She was followed by Mr. Wright, who spoke on the theosophical conception of human brotherhood. Questions were then invited and quite a spirited discussion arose between some gentlemen of the audience and Messrs. Hargrove, Wright and Patterson. The evening closed with a hearty vote of thanks to the Crusaders for having held the meeting.

Theosophists will not be surprised to learn that their representatives made a strong presentation of their respective subjects at this meeting and that the impression made was most favorable. I regarded it as a highly satisfactory initiation of the work of the Crusade.

On Wednesday a meeting was held on deck for second-class passengers, which was well attended and aroused considerable interest. The climax was reached however in the steerage, where a most impressive meeting was held on the evening of June 18th. The only place for the meeting was a wide, badly lighted passage way, turning at an angle, where stood the speakers. There were about ninety steerage passengers on board, and these with many stewards and a number of stokers, crowded together in the passage way and listened to the speakers with an eagerness which was pathetic. Mr. F. M. Pierce opened the meeting with a few general remarks, and he was followed by myself, Mrs. Keightley, Mr. Patterson, Mrs. Tingley and Mrs. Wright, in the order given. Mrs. Tingley's remarks were particularly impressive. She spoke without notes, and was evidently deeply moved by her wide experience among the poor. She told them that her best lessons had been learned among them and that she had found in them generosity and kindness of heart not often to be met with among the higher classes. She said that she longed to bring Theosophy to the poor because it would be a consolation to them and because it would kindle the light of the soul in their hearts. Her address was both touching and beautiful, and aroused great enthusiasm.

After the addresses questions were freely asked and answered by Messrs. Hargrove and Wright, and an animated discussion ensued. This meeting was a great success in every way. Many were profoundly interested and earnestly invited some of the Crusaders to visit the steerage again. With this meeting ended the public theosophic activities of the voyage, although during the whole period much was done in conversations with both cabin and steerage passengers.

On Thursday evening, Commander Herbert Booth gave, in the main saloon, an interesting account of the organization and work of the Salvation Army. Mr. Hargrove moved a vote of thanks for the Commander's address, which was duly seconded and carried amid applause.

The usual first cabin musical entertainment took place on Friday evening, and, at the request of the Captain, was organized and presided over by Mr. Patterson.

My impressions of the voyage may be summed up as follows: The Crusaders are acting absolutely as a unit, with the utmost harmony, of which it is possible to conceive. They are continuing in the same spirit of unity and solidarity which was the dominating characteristic of the April Convention, and are moving with a concentration and power which is certain to achieve great results. They are all of them constantly at work, even on board this ship, and the only criticism I have to make of them—which is in the nature of a personal grievance—is that they work too much. I have naturally been very desirous of seeing as much of them as possible, and the gratifying of this desire has frequently been interfered with on account of the pressure of their work.

I am writing on shipboard, Saturday afternoon, June 20th. We expect to land tomorrow morning. *M. H. Phelps.*

The Crusaders landed on Sunday morning, June 21st, and were welcomed at Southampton by Dr. Archibald Keightley, who travelled with them to London, where the party were met by a number of members and old friends, including H. T. Edge, Mr. and Mrs. T. Green, E. Adams, Gordon Rowe and others. All proceeded to 62 Queen Anne Street, where an E. S. T. meeting was held at about 1 P.M.

After the meeting the Crusaders at once drove to St. Pancras Station, *en route* for Liverpool, where they arrived the same evening, putting up at the Mitre Hotel. They were met there by Robert Sandham, Herbert Crooke, J. K. Gardner, John Hill and others of the loyal and devoted band of Theosophists in Liverpool and Southport. A general E. S. T. meeting was held on Monday afternoon, which was attended by the Crusaders and by the local members. A cordial welcome was extended to Mr. T. A. Duncan, who had travelled all the way from Oxford in order to be present at the various meetings. Mr. Duncan took a very active part in the work in the early days of the Society in Liverpool.

The following extracts, describing the Crusaders' proceedings, are taken from an account written by Mr. Herbert Crooke:

The first public meeting in England which was organized in connection with the Crusade was of a character that at once stamps the undertaking as one of a noble and philanthropic purpose. In a hall situated in the very heart of the slums of the city (Liverpool), over three hundred of the very poorest of the poor were gathered on Monday evening to partake of a free supper which was happily called a "Brotherhood Supper." Here were the corner-man, the orange-girl, the match-seller, and the poor out-of-work men and women, lads and lasses and even a sprinkling of dirty though bonny babies who did not fail to make their presence known on occasions.

Every one of these had been personally invited to the supper by one and another of the little band of Theosophists who weekly gather together at their Lodge rooms in the city. It was a marvel on this unique occasion to observe the faces of the people as they trooped into Albert Hall, where the supper was held, and the look of pleasure and the wonderful suppression of natural excitement with which they took their seats orderly and contentedly before the ample repast that had been provided.

There was no grabbing, no struggling for place nor any of those elements of disorder that one might expect to be naturally manifest. And one can only conclude that this was

the effect of the worthy effort to treat these "outcasts of society" as brothers and sisters, and to welcome them as one's best friend is welcomed to one's home. We can recommend such a course of procedure to every similar effort that may be made by every charitable organization in our country.

The after-meeting was devoted to brief speeches and music in place of the Lantern entertainment which was rendered impossible by the breakdown of some mechanism. These speeches were listened to with deep attention, every speaker being received with applause. Mrs. Tingley in particular appeared to evoke the enthusiasm of her audience.

On Tuesday a well-attended Branch meeting was held in the afternoon, at which the Crusaders made brief addresses, and in the evening a large mass meeting, at the Picton Lecture Hall, where over one thousand people assembled. The platform was tastefully decorated with flowers and palms and the banners and flags carried by the Crusaders. Dr. Archibald Keightley of London, President of the Theosophical Society in England, occupied the chair and Dr. Herbert Coryn, also of London, cordially welcomed the Crusaders to these shores, remarking upon the objects of the Theosophical Society and the one qualification for membership, a belief in universal Brotherhood. Mr. Henry T. Patterson followed with a statement of the objects of the Crusade and the route they proposed to take on their journey round the world, carrying their message of peace and goodwill among men. Mrs. Wright, in a clear voice and telling manner, discoursed upon the quality of true love and besought her audience to exercise charity, as being the highest expression of the soul of which it is possible to conceive. Mr. Ernest T. Hargrove discussed the question of Compensation; as to why men suffer, and for what, and how, they might cease from suffering and enter upon a birthright of joy and happiness.

At this point in the proceedings two interesting incidents occurred; one being the reading of a letter from the children of the Lotus Circle in New York, with greeting to the children of all the nations of the world, and a reply presented to Mrs. Tingley by a boy and a girl of the Lotus Circle in Liverpool; the other, the presentation to the Crusaders of the Union Jack by Mr. Herbert Crooke on behalf of the Theosophists of England, with the remark that as the flag had often been carried into war in the past against the nations, it might now be carried to commingle with the flags of other nations in this work of promoting brotherhood amongst the peoples without distinctions of race.

Mrs. Tingley rising later to accept these offerings, dwelt upon the spirit of sacrifice that had prompted the noble men and women who had come with her from their homes and friends and business, regardless of expense or loss to health and comfort, to give the needed answer and help to the cry of poor suffering humanity which she said, with suitable gesture and powerful dramatic effect, went up as "O God! My God, is there no help for us!"

Mr. Claude Falls Wright then spoke on Re-incarnation and Mrs. A. L. Cleather followed with the appropriate theme, "The Perfectibility of Man," which was the grand ideal of the Theosophical movement; Dr. Keightley briefly referred to the founding of a school in America for the revival of the ancient mysteries of Egypt and Greece. A fare well address from the Liverpool and Southport Theosophists to the Crusaders concluded the meeting. Mr. Frank Weston of Liverpool, Mr. W. Ashton of Southport, and Mrs. Cleather and Mr. Basil Crump of London contributed musical selections which greatly added to the success of the meeting. *Herbert Crooke.*

On Wednesday, at 1.30 P. M., the Crusaders left Liverpool for Bradford, Yorkshire. They were heartily cheered by the Liverpool members who had gathered in full force at the station to see them off. At Bradford they were met by Mr. T. H. Pattinson, an old friend of Mme. H. P. Blavatsky's. After a hasty tea they proceeded to Mr. Pattinson's

house, where they met Mrs. Pattinson, Miss Brittan, and Messrs. Williams and Dunckley, and carried on a long and informal conversation with these old and loyal friends of H. P. B's. Next morning, Thursday, a public meeting was hurriedly arranged for the evening, and the Crusaders spent the day rushing round Bradford looking after the printing of handbills, newspaper advertisements, music and the various other things necessary for a Crusade meeting.

The short notice did not permit of a very large concourse of people, but a highly appreciative and sympathetic audience assembled that evening in the Mechanics Institute, and at the conclusion of the meeting a Branch of the T. S. in Europe was formed which should have a most prosperous career in Bradford where there is great need for the organized propaganda that such a Branch can carry on.

Early on Friday, June 26th, the Crusaders left for London, where they arrived at 3.30 P. M. They were greeted by a number of friends who escorted them to the Norfolk Mansions Hotel in Wigmore Street. Saturday was wholly taken up with American mail; Sunday was devoted to E. S. T. meetings; Monday was a day of calls and visits; and Tuesday, the 30th, was given up to a "Brotherhood Supper."

This was held at 8 P. M., in the large Hall of the Bow and Bromley Institute, and was one of the most successful meetings which has yet been held. Mr. R. Machell, who is rightly called *the* theosophical artist, kindly lent some of his magnificent pictures for the occasion, and these decorated the walls of the hall and greatly delighted the people and also acted as an inspiration to the speakers. Mrs. Cleather and Mr. Basil Crump furnished excellent music, but the same cannot be said of the Crusaders, who tried to sing "The Star-Spangled Banner" for the entertainment of the London poor.

There were four hundred present, and they all enjoyed thoroughly their supper of roast beef, bread and butter, and tea and coffee. After the supper brief speeches were made by all the Crusaders on the broad lines of Brotherhood, compensation, and the real nature of man, and were much appreciated as was evidenced by the appropriate and hearty applause that greeted every point of special significance that was made.

A display of magic lantern views of America, ancient and modern, by Messrs. Wright and Patterson, followed the speeches, and in conclusion, after giving "three cheers for America," the entire audience, at Mrs. Tingley's request, filed on to the platform and shook hands with those who had addressed them. "A veritable triumph," as an English member remarked.

One hundred of the men and women invited had spent the previous night in a "Shelter," which they may not do on two consecutive nights,

so that without the "Brotherhood Supper" they would have passed the night on the streets, supperless.

On the evening of Wednesday, July 1st, Lady Malcolm of Poltalloch, one of the most devoted members in England, gave a reception to the Crusaders at 23 Great Cumberland Place, to which she invited several old friends of H. P. B.'s, such as the Baroness de Pallandt, the Countess d'Adhemar, Mrs. Hunt, and Mr. Stewart Ross, well known as "Saladin," the editor of the *Agnostic Journal.*

On Friday Lady Malcolm gave a dinner to the Crusaders and various representatives of the press, preliminary to the great public meeting that was held in Queen's Hall, Regent Street, at 8 P. M. This meeting was attended by over eight hundred people, in spite of heavy rain and the hundreds of entertainments being given in all parts of London—for it is now the height of the London season. This meeting was an immense success. The music, in which Mrs. Cleather and Mr. Basil Crump again took a leading part, was excellent, and the various speakers were equal to the occasion and delivered splendid addresses.

The meeting opened with the prelude to *Parsifal* played by a quartette consisting of violin, cello, piano, and organ. H. T. Patterson was first introduced by the Chairman, Dr. Keightley, and spoke on the "Theosophical Crusade;" then in order came Mrs. C. F. Wright on "Charity," E. T. Hargrove on "Toleration," an address by Mrs. Tingley, E. T. Hargrove in the place of F. M. Pierce, who was unable to speak, on "The School for the Revival of the Lost Mysteries of Antiquity," Mrs. Keightley on "The Need for Theosophy in Europe," and C. F. Wright on "Reincarnation."

At this point was read the address of the children of the Lotus Circles of America to those in foreign lands, which was replied to by Mrs. W. Lindsay on behalf of the children of London. The standard of the city of London was then presented by Mr. Wm. Lindsay.

The meeting closed with a fine farewell address by Dr. H. A. W. Coryn. Rounds of applause greeted the various speakers, and the whole of the proceedings were conducted with peculiar energy and spontaneity. Such a meeting cannot fail to be of immense service to the work throughout England.

On Saturday, July 4th, a public meeting is to be held at Woolwich, at which the Crusaders will speak. It is expected that a large number of the workmen attached to Woolwich Arsenal will be present.

The following cities in England and Scotland are to be visited before the Crusaders reach Dublin, where the Convention of the Theosophical Society in Europe is to be held on August 2d and 3d: Bristol, Birmingham, Southport, Middlesborough, South Shields, Edinburgh and Glasgow.

LONDON, *4 July, 1896.* E. T. H.

# A WEIRD TALE.

## PART I. *

THE readers of this magazine have read in its pages narratives far more curious and taxing to belief than the one I am about to give fragments of. The extraordinary Russian tale of the adept at the rich man's castle when the infant assumed the appearance of an old man will not be forgotten. But the present tale, while not in the writer's opinion containing anything extremely new, differs from many others in that I shall relate some things, I myself saw. At this time, too, the relation is not inopportune, and perhaps some things here set down, may become, for many, explanations of various curious occurrences during the past five years in India and Europe.

To begin with, this partial story is written in accordance with a direction received from a source which I cannot disobey and in that alone must possess interest, because we are led to speculate why it is needed now.

Nearly all of my friends in India and Europe are aware that I have travelled often to the northern part of the South American continent and also to Mexico. That fact has been indeed noticed in this magazine. One very warm day in July, 1881, I was standing at the vestibule of the Church of St. Theresa in the City of Carácas, Venezuela. This town was settled by the Spaniards who invaded Peru and Mexico and contains a Spanish-speaking people. A great crowd of people were at the door and just then a procession emerged with a small boy running ahead and clapping a loud clapper to frighten away the devil. As I noticed this, a voice in English said to me "Curious that they have preserved that singular ancient custom." Turning I saw a remarkable looking old man who smiled peculiarly and said, "Come with me and have a talk." I complied and he soon led me to a house which I had often noticed, over the door being a curious old Spanish tablet devoting the place to the patronage of St. Joseph and Mary. On his invitation I entered and at once saw that here was not an ordinary Carácas house. Instead of lazy, dirty Venezuelan servants, there were only clean Hindoos such as I had often seen in the neighboring English Island of Trinidad; in the place of the disagreeable fumes of garlic and other things usual in the town, there hung in the air the delightful perfumes known only to the Easterns. So I at once concluded that I had come across a delightful adventure.

---

* *Reprinted from the Theosophist, for July*, 1885. *Vol. VI. p.* 237.

Seating ourselves in a room hung with tapestry and cooled by waving punkahs that had evidently not been long put up, we engaged in conversation. I tried to find out who this man was, but he evaded me. Although he would not admit or deny knowledge of the Theosophical Society or of Madame Blavatsky or of the Mahatmas, he constantly made such references that I was sure he knew all about them and had approached me at the church designedly. After quite a long talk during which I saw he was watching me and felt the influence of his eye, he said that he had liberty to explain a little as we had become sufficiently acquainted. It was not pleasure nor profit that called him there, but duty alone. I referred to the subterranean passages said to exist in Peru full of treasure, and then he said the story was true and his presence there connected with it. Those passages extended up from Peru as far as Carácas where we then were. In Peru they were hidden and obstructed beyond man's power to get them; but in this place the entrances were not as well guarded, although in 1812 an awful earthquake had levelled much of the town. The Venezuelans were rapacious, and these men in India who knew the secret had sent him there to prevent any one finding the entrances. At certain seasons only there were possibilities of discovery; the seasons over he could depart in security, as until the period came again no one could find the openings without the consent and help of the adepts. Just then a curious bell sound broke on the air and he begged me to remain until he returned, as he was called, and then left the room. I waited a long time, filled with speculations, and as it was getting late and past dinner hour, I was about to leave. Just as I did so a Hindoo servant quickly entered and stood in front of the only door. As he stood there I heard a voice say as through a long pipe: "Stir not yet." Reseating myself, I saw that on the wall, where I had not before noticed it, hung a curious broad silver plate brightly shining. The hour of the day had come when the sun's light struck this plate and I saw that on it were figures which I could not decipher. Accidentally looking at the opposite wall I saw that the plate threw a reflection there upon a surface evidently prepared for that purpose and there was reproduced the whole surface of the plate. It was a diagram with compass, sign and curious marks. I went closer to examine, but just at that moment the sun dipped behind the houses and the figures were lost. All I could make out was that the letters looked like exaggerated Tamil or Telugu—perhaps Zend. Another faint bell sounded and the old man returned. He apologized, saying that he had been far away, but that we would meet again. I asked where, and he said "In London." Promising to return I hurried away. Next day I could not find him at all and discovered that there were two houses devoted to Joseph and Mary, and I

could not tell which I had seen him in. But in each I found Spaniards, Spanish servants and Spanish smells.

In 1884 I went to London and had forgotten the adventure. One day I strolled into an old alley to examine the old Roman wall in the Strand which is said to be 2,000 years old. As I entered and gazed at the work, I perceived a man of foreign aspect there who looked at me as I entered. I felt as if he knew me or that I had met him, but was utterly unable to be sure. His eyes did not seem to belong to his body and his appearance was at once startling and attractive. He spoke to the attendant, but his voice did not help me. Then the attendant went out and he approaching me, said:

"Have you forgotten the house of Joseph and Mary?"

In a moment I knew the expression that looked out through those windows of the soul, but still this was not the same man. Determined to give him no satisfaction I simply said, "no," and waited.

"Did you succeed in making out the reflection from the silver plate on the wall?" Here was complete identification of place but not of person.

"Well," I said, "I saw your eyes in Carácas but not your body." He then laughed and said, "I forgot that, I am the same man, but I have borrowed this body for the present and must indeed use it for some time, but I find it pretty hard work to control it. It is not quite to my liking. The expression of my eyes of course you knew, but I lost sight of the fact that you looked at the body with ordinary eyes."

Once more I accompanied him to his residence and when not thinking of his person but only listening with the soul, I forgot the change. Yet it was ever present, and he kindly gave me an account of some things connected with himself, of absorbing interest. He began in this way.

"I was allowing myself to deceive myself, forgetting the Bagavat Gita where it tells us, that a man is his soul's friend and his soul's enemy, in that retreat in Northern India where I had spent many years. But the chance again arose to retrieve the loss incurred by that and I was given the choice of assuming this body."

At this point again I heard the signal bell and he again left me. When he returned, he resumed the story.

If I can soon again get the opportunity, I will describe that scene, but for the present must here take a halt.

W. Q. J.

PART II.*

There are many who cannot believe that I have been prevented from writing the whole of this tale at once, and they have smiled when they read that I would continue it "if allowed." But all who know me well will feel that there is some truth in my statement. It may interest those who can read between the lines to know that I attempted several times to finish the tale so as to send it all in one batch to the magazine, but always found that at the point where the first chapter ends my eyes would blur, or the notes ready for the work became simply nonsense, or some other difficulty intervened, so that I was never until now able to get any further with it than the last instalment. It is quite evident to me that it will not be finished, although I know quite well what it is that I have to say. This part must therefore be the last, as in trying to reach a conclusion much time is wasted in fighting against whatever it is that desires to prevent my going into full details. In order then to be able to get out even so much as this I am compelled to omit many incidents which would perhaps be interesting to several persons; but I shall try to remember particularly and relate what things of a philosophical nature were repeated to me.

As I sat there waiting for the host to come back, I felt the moral influence of another mind, like a cool breeze blowing from a mountain. It was the mind of one who arrived at least at that point where he desired no other thing than that which Karma may bring, and, even as that influence crept over me, I began to hear a voice speaking as it were through a pipe the end of which was in my head, but which stretched an immense distance into space † making the voice sound faint and far off. It said:

"The man whose passions enter his heart as waters run into the unswelling passive ocean obtaineth happiness; not he who lusteth in his lusts. The man who having abandoned the lusts of the flesh worketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. This is divine dependance. A man being possessed of this confidence in the Supreme goeth not astray: even at the hour of death should he attain it he shall mix with the incorporeal nature of Brahm. He who enjoyeth the *Amreeta* that is left of his offerings obtaineth the Eternal spirit of Brahm the Supreme."

The atmosphere of the room seemed to give the memory great retentive power, and when on returning to my room that night I fell upon those sentences in the Bhagavad Gita I knew that they had come to me from a place or person for whom I should have respect.

---

* *Reprinted from the Theosophist, for December, 1885. Vol. VII, p. 202.*

† There are some Theosophists who will recognize this.

Occupied with such thoughts I did not notice that my host had returned, and looking up was somewhat startled to see him sitting at the other side of the apartment reading a book. The English clothes were gone, and a white Indian dhoti covered him, and I could see that he wore round his body the Brahmanical cord. For some reason or other he had hanging from a chain around his neck an ornament which, if it was not rosicrucian, was certainly ancient.

Then I noticed another change. There seemed to have come in with him, though not by the door, other visitors which were not human. At first I could not see them, though I was aware of their presence, and after a few moments I knew that whatever they were they rushed hither and thither about the room as if without purpose. As yet they had no form. This absorbed me again so that I said nothing, and my host was also silent. In a few more moments these rushing visitors had taken from the atmosphere enough material to enable them to become partly visible. Now and then they made a ripple in the air as if they disturbed the medium in which they moved about, just as the fin of a fish troubles the surface of the water. I began to think of the elemental shapes we read of in Bulwer Lytton's Zanoni, and which have been illustrated in Henry Kunrath's curious book on the Cabala of the Hebrews.

"Well," said my strange friend, "do you see them? You need have no fear, as they are harmless. They do not see you, excepting one that appears to know you. I was called out so as to try if it were possible for you to see them, and am glad that you do."

"And the one that knows me," said I. "Can you identify it in any way?"

"Well," said he, "let us call it *he*. He seems to have seen you—been impressed with your image just as a photograph is on a plate—somewhere or other, and I also see that he is connected with you by a name. Yes, it is————"

And then he mentioned the name of an alleged elemental or nature spirit which at one time, some years ago, was heard of in New York.

"He is looking at you now, and seems to be seeking something. What did you have or make once that he knew of?"

I then recollected a certain picture, a copy of an Egyptian papyrus of the Hall of Two Truths, showing the *trial of the Dead*, and so replied, regretting that I had not got it with me to show my friend. But even as I said that, I saw the very picture lying upon the table. Where it came from I do not know, as I had no recollection of bringing it with me. However, I asked no questions and waited, as my host was looking intently at the space above my head.

"Ah, that is what he was looking for, and he seems to be quite

pleased," he said, as if I could hear and see just as he did. I knew he referred to the elemental.

In another moment my attention was riveted on the picture. Its surface bobbed up and down as if waves ran over it, and crackling sounds rose from every part. They grew louder and the motion ceased, while from a certain point arose a thin whitish vapor that wavered unsteadily to and fro. Meanwhile the strange visitors I have mentioned seemed to rush about more in the vicinity of the paper, while now and again one of them took what looked like a flying leap from one end of the room to the other with a queer faint boom of a metallic character following his rapid motion.

(*To be concluded.*)

## NEW FORCES.

THIS question of new forces has a bearing at once wide and deep upon the welfare of humanity. In the understanding of them, to some extent at least, our present and our future hope is bound up, and a slight presentation of some of their aspects is here attempted, not with a view to instruction, but in order to lead up to thought on the subject, inasmuch as it is solely by thinking about them, frequently and consecutively, that the student will be enabled to experience their action. So far as the individual is concerned, this action is induced by one thing only—Thought. Meditation is the gateway through which they pass.

The first point is this: the new forces are cyclic. The close of two cycles has permitted their advent. Following in their train should be found the restoration of conditions, spiritual, psychic and even material, which, in relation to man and his world, have not been possible in the last 5000 years. The word "should" is used advisedly, the forces are here, liberated from the spiritual spheres; but man must do his part; his sphere has in turn received their impulse and has felt their impact; he must, in his turn liberate them, and, under conditions which will admit of the multiplication of their spiritual energies. Such multiplication is the secret of the Wise who "guard the home of nature's order and do excellent things in secret." This cyclic truth it is which forms the stable base of the hopes now being held out to man.

The next point has a vital bearing upon the human mind. That mind, the hell-maker, constantly endeavors to shut the new hope from view, and with reason; for the lower mind, like a composite entity, has a life of its own, a life largely partaking of the material and the animal. This

life the new forces threaten to destroy as such and, by a spiritual act of transmutation, to cause this lower mind entity to become servant where it has so long been tyrant and master. Consequently the mind resists their full, free operation, closing the tentacles around its old hard formulas of thought.

In their cyclic return—and at the close of each century but in minor degree—the new forces first break up all dead forms, all moulds, all ruts; they scatter and disperse in order to reässemble and to build up new combinations. This may be seen in Life about us, in national crises and in convulsions of nature. Each student will find the same thing in himself, and that he is being impelled upon new paths of action, forced into new modes of thought. All the old methods and ideas appear shattered, and despair surges to the surface of the mind. Fear pictures man as being carried out upon a dark and storm-lashed sea towards regions unknown.

In all this is no Wisdom. The Ideals are the main point, and the Ideals are unchanged. Only the mode of approach has altered, and has altered precisely because the cyclic hour, the cyclic return and the loyalty of souls have opened up a wider path, have laid low many obstacles. We can now be better vehicles of higher forces than those hitherto in operation, and the free fluidic spirit strives to break up and to flux all forms and minds, to put all in fusion, recasting all into the living model of a stronger and a broader day.

Our part is to abandon the old conceptions which were but the personal garments with which we, each one of us, invested the Ideal, in order to dress up the Universal as a something all our own. It is no doubt hard for human beings standing upon the threshold of a new order of things, to realize this mighty moment, to cast aside their mental impedimenta and to pass on through the strange dawn into the new Light. At dawning mists arise, the shrouded world looks sinister and strange, but those who would not return to sleep and lethargy step boldly onward through the unfamiliar region and the first glimpse of the fresh, the glorified day is their reward.

Hitherto we have seen that the forces of over nature have been acting more or less from without, inward. They reached their fullest expansion in the 5000 year cycle and were being indrawn. We shall now find them to be acting from within outward, a point to be covered by meditation and earnest search. Each must discover the new action of the soul within himself. Just as America was newly discovered by a man impelled by a Master Soul, and was yet a land of ancient mystery, so we may newly find the Ancient within ourselves under that same guidance; the goal is the same but the physical conditions are new or renewed. No

mental or physical disturbance should be permitted to hide this truth from the eye of Trust.

Lastly, the new forces are unifiers, harmonizers. A surface glance may dispute this when only the phenomena of external upheavals are seen. But look on awhile longer; everything is being re-arranged, newly distributed and brought into line filled with a new vitality. What less would common sense expect on the advent of a new order? It is plainly to be seen that the workers everywhere have an identity of purpose and an interaction never before attained. Why is this? Clearly because the new forces are cyclic; that is to say, they act with the universal Law of Periodicity, they are the manifestations of Karma in action.

Those who go freely with them act in accord with the whole body of Nature, animated by the new breaths of the Over Soul. Hence their course is harmonious, united,—a course of power. Their minds are generators of force; their souls are regenerators of men. They are companioned by Mighty Ones; they have absolutely nothing to fear. They are blessed because they have believed without asking for sense manifestations; they have grasped the truth that a force has a real and a conscious being, and is not a mere name for something mysterious and unknown.

Intuition and not Intellect has kindled the light by which they have seen this truth, and while they act with these divine forces for the uplifting of the race, every moment brings them swiftly nearer to a realization too glorious to be profaned by the pen.

JULIA W. L. KEIGHTLEY.

# THE CONVERSION OF PAUL.

## II.*

IN these studies of Paul the Initiate, we shall try, above all things, to prove every position as we go along; or rather to bring the facts so clearly together that he who reads may instantly prove for himself. Only by a series of complete and perfect demonstrations can a new face be put on these old records, a new insight into them given, by which they may be won from the theologians for Theosophy and Occultism, or, to use a phrase that includes the other two, for real life. Hence we may have to write much, at first sight very like mere repetition of things already familiar; but regard rather the few quite unfamiliar things

* *See article*, Paul the Initiate, *in July number, p. 106.*

scattered among them,—they will form the beginnings of a new understanding, which, in the end, will transform the whole aspect of the Initiate Paul, and brush away from his memory the dust and cobwebs of theology. To begin with the Conversion of Paul; we shall translate four narratives of this event, and try to show how one, which is Paul's own, differs wholly in spirit from the other three. Here is what Paul himself says:

*I make known to you, brothers, as to the good teaching taught by me, that it is not after man; for I did not receive it from a man, nor was I taught it, but through an unveiling of Iêsous, of the Christos. For you have heard of my former activity in the Ioudaian polity, that I pursued the chosen assembly of the Eternal to excess, and that I devastated it; and I went forward in the Ioudaian polity more than many of my age in my nation, being extremely zealous for my ancestral traditions. But when the Eternal, who separated me from the womb of my mother, and called me through his good-will, thought fit to unveil his son in me, that I might bring the teaching of him among the nations, I did not immediately communicate with flesh and blood, nor did I go to Hierosoluma, to those who were messengers before me, but went away to Arabia, and returned to Damaskos.*

We need only note here that Paul speaks of what is called his conversion as an unveiling, an unveiling of the son of the Eternal, an unveiling of the Christos in him; the full meaning of this, what it signified to Paul himself, can only be brought out by fully understanding what he meant by the son of the Eternal, the Christos, in this and other letters of his. What he particularly insists on, was that his teaching, his message, his doctrine, had not been received from any man; and, in order to demonstrate the fact that he did not, in particular, receive it from those who were messengers before him, he specifies with great exactness the only occasions on which he could thus have received any teaching from any one. For three years, he says, he saw none of these messengers; then he visited Petros for fifteen days, seeing no one else except Iakôbos, "the brother of the master." Then, after fourteen years, probably including the three already mentioned, he again visited the messengers, of whom he names three, Iakôbos, Kêphas and Iôannês, the second evidently being the same person as Petros. So that, during the first fourteen, perhaps seventeen, years after what is called his conversion, he spent only fifteen days in the company of the former messengers, seeing only two of them even then. The letter to his followers in Galatia, to whom he tells these facts, is of the highest possible literary and historical value. It is the oldest of his uncontested writings, and therefore, almost certainly, the oldest document in the New Testament; the oldest authentic record of Christian origins. It will be important to remember

this when considering Paul's relations with the messengers before him. He says here "I laid before them the teaching which I teach among the nations," while "they did not communicate anything to me." He therefore insists on the independence and independent origin of his teaching; and confirms this by showing that the few days he spent with them, during many years, made it almost impossible that he should have received any detailed communication from them.

To turn now to the secondary accounts of his conversion. They all three occur in an unsigned narrative, which we know as The Acts of the Apostles, or the Doings of the Messengers, the date of which is uncertain. The first account occurs in the ninth chapter:

*But Saulos still breathing threats and destruction to the pupils of the master, going to the arch-priest, asked him for letters to Damaskos, to the assemblies, in order that, if he should find any that were of the path, men and women, he might lead them tied to Ierousalêm. And as he was proceeding, he came to approach Damaskos, and suddenly there whirled round him light from the sky; and, falling on the ground, he heard a sound saying to him "Saoul, Saoul, why do you pursue me?" But he said: "Who are you, master?" But the master said: "I am Iêsous whom you pursue; [it is difficult for you to kick against the goad." And trembling and astonished he said: "Master, what do you wish me to do?" And the master, to him:] "Rise and go to the city, it will be told you what you must do." And the men that were travelling with him stood dumb, hearing the sound indeed, but seeing nothing. But Saulos rose from the ground, and opening his eyes he saw no one, but leading him by the hand, they led him into Damaskos; and he was three days not seeing, and did not eat or drink.*

The passage in brackets, containing the famous words, "it is hard for thee to kick against the pricks," is omitted in the Revised Version, as being almost certainly a later interpolation, not a part of the original narrative. The story goes on to tell how a certain pupil at Damaskos had a vision, in which the "master" told him to visit Saul; how Ananias was at first unwilling to approach the notorious inquisitor, but finally went; how he laid his hands on Saul; how scales, as it were, fell from Saul's eyes; and how he was baptized. The conclusion is, that Saul, as a result of his vision, began to teach "that Iêsous is the son of the Eternal," or, according to other manuscripts, "that the Christos is the son of the Eternal." After noting that, in this account, the Greek manuscripts accepted by the Revisors attribute twenty-four words to the voice from the sky which spoke to Paul, we may turn to the second account, in the twenty-second chapter of the Acts; here the narrative is at

tributed to Paul himself, and his historian speaks as an actual auditor of Paul's words:

*It happened to me when approaching Damaskos, about midday, that suddenly from the sky a great light whirled round me, and I fell on the ground and heard a sound speaking to me: "Saoul, Saoul, why do you pursue me?" and I answered: "Who are you, master?" But he said to me: "I am Iêsous the Nazôraian whom you pursue." But those who were with me saw the light, and became afraid. But they did not hear the sound that spoke to me. But I said: "What shall I do, master?" And the master said to me: "Rise and proceed to Damaskos, and there it will be told you about all the things which it is ordained for you to do." And when I could not see, from the shining of the light, led by the hand by those who were with me, I came to Damaskos.*

Here, it will be noted, Paul's companions are said to have seen the light but not to have heard the sound, while the preceding account tells us that they heard the sound, but saw nothing. The words attributed to the sound, with the exception of "the Nazôraian," are substantially the same, as also is the narrative of Ananias' visit to Paul, though nothing is said of Ananias' vision. In the present account, Ananias delivers a Messianic doctrine, identifying Iêsous with the expected Saviour of Ioudaian aspiration; and it is quite clear that, to the narrator, the thaumaturgic vision and this Messianic doctrine constitute Paul's message and teaching,—all the things which it was ordained for him to do.

To come to the third account, in the twenty-sixth chapter of the Acts; Paul is again put forward by the speaker as narrating what occurred:

*With this purpose proceeding to Damaskos, with power and authority from the arch-priests, in the middle of the day, on the road, I saw, O King, from the sky, above the splendor of the sun, a light resplendent round me and those who were proceeding with me. And when we had all fallen to the ground, I heard a sound speaking to me and saying in the Hebraid dialect: "Saoul, Saoul, why do you pursue me; it is difficult for you to kick against the goads." But I said: "Who are you, master?" And he said: "I am Iêsous whom you pursue. But rise up and stand on your feet; for with this purpose I have been seen by you, to employ you as a servant and witness of what you have seen and what I shall be seen by you; choosing you from the people and the nations, to whom now I send you as messenger, to open their eyes, to turn them from darkness to light, and from the power of the Satanas to the Eternal, for them to gain freedom from futilities, and heirship among those consecrated, through aspiration towards me."*

Here the twenty-four or twenty-five words first attributed in the Greek to the sound, are expanded to eighty-five. It is further implied

that Paul's companions also saw the great light above the splendor of the sun, and the words translated "it is hard for thee to kick against the pricks," appear; they were evidently transferred from this account to the first, to make the narrative more complete, in the later manuscripts. In this last account, the teaching which is attributed to Ananias in the second, but not the first, of these three narratives in the Acts, is substantially transferred to the sound or voice of the vision. Here nothing is said of Paul's blindness, of the vision of Ananias, of a second vision of Paul's, of the scales, or of his baptism; his teaching is made the immediate effect of the vision itself. The somewhat large discrepancies in these three accounts are just what one would expect from a fairly good witness, narrating an event from hearsay, at second hand; and it is quite evident that they genuinely represent the belief of the anonymous author, as to what really happened thirty years or more before he wrote; and we may quite readily admit the tradition which sees in this anonymous author Paul's friend, the loved doctor, Loukas or Loukanos, —to give his name the Greek form which it bears in Paul's letters.

The sincerity of these three somewhat discrepant narratives is, we say, quite evident, but not less evident is the wide difference in spiritual tone and quality, from the first account we translated, in Paul's own letter to his followers in Galatia. We need not press the point that what he says, as to "not communicating with flesh and blood," and as to his "going away to Arabia," directly negatives the story of his entering Damaskos, and the visit of Ananias, the scales falling from his eyes, and his baptism. Nor need we say that his particular insistance that he received no message from men further runs counter to the story of Ananias imparting to him his Messianic doctrine. Nor, again, need we refer to the extreme and universally admitted difficulty of reconciling what he says of his visits to Jerusalem with what the author of the Acts says. What is really important is the difference in spiritual quality of the two narrators. The author of the Acts believes in a great dramatic and thaumaturgic occurrence, with remarkable miraculous accompaniments of somewhat uncertain nature and extent; believes, in fact, in an occurrence which is not travestied, but almost faithfully represented by Ercole di Ferrara's picture, where a colossal figure appears, surrounded by clouds, just above the heads of Paul and his companions, who, as well as their horses, have fallen to the ground, and one of whom is raising his shield to ward off an expected thunderbolt.

There is nothing of all this exoteric thaumaturgic and materialization in Paul's own account in his letter. Here, as always, he speaks of the inner man, teaching a truly esoteric doctrine,—to give the word "esoteric" its best meaning, as "what concerns the inner, esoteric, man," ὁ ἔσω ἄνθρωπος, to quote words of Paul's. He simply speaks of

an unveiling in himself, not of a light from the sky, surpassing the splendor of the sun.

How deep and universal is the tendency to thaumaturgy which marks his anonymous historian may be shown by a single instance; his words in this same letter: "he who energized powers in you" are transformed into: "he that worketh miracles among you," in the received translations; thus clearly adapting to the purposes of thaumaturgy what Paul as clearly spoke of the inner man. If Paul's latest translators thus misunderstood his plain words, can we wonder that his earliest hearers did the same? C.

# RICHARD WAGNER'S MUSIC DRAMAS.

## III.—TANNHAUSER.

THE main features of the legend of Tannhäuser are to be found in ancient Scandinavian and Teutonic mythology and in the folklore of all the western peoples. It is the story of the soul's journey through the regions of *Tamas* "Ignorance" and *Rajas* "Action" to those of *Satwa* "Truth." In one of the versions the hero is a little shepherd, who is tempted by the elves to enter the summit of a mount called the Nine Hills. There he meets a little girl called Elisabeth, who tells him this is a life of illusion and by whose help they both eventually escape from the power of the elves.

This mount is of course the human body, the "nine-gate city" of our abode, the elves are the elemental forces which chain us to matter, and Elisabeth is the spiritual element within us, through union with which we gain freedom. Elisabeth in Hebrew (Eli-scheba) means "Consecrated to God." In Wagner's drama the mount is the Hörselberg, where the goddess Venus holds her court amid wild revels. The Minnesinger, Tannhäuser, has fallen under her influence and the play begins as he is just awaking from his rosy dream.

The instrumental prelude opens with the Pilgrim's Hymn, a theme said to be founded on an old Gnostic melody and certainly possessing the power and character of a mantram. Its solemn tones are suddenly interrupted by the wild, sensuous strains of the Venusberg, and the rise of the curtain discloses the interior of the mount.

The desire for Action is stirring in Tannhäuser's soul and he cries aloud to Venus:

"My longing yearns for struggle;
I seek not joy nor bliss.
O Goddess, sound my meaning,
I urge from hence to Death."

It is a flash of intuition in which the soul sees that only through the death of the personal self will freedom be gained. In vain Venus strives to detain him; putting forth a powerful aspiration towards his higher nature, he cries,

"My Peace, my Hope, rests in Maria!"

At the name of the Virgin the Venusberg disappears and he finds himself outside the mount in the smiling valley of the Wartburg. He is on earth, the field of action, where he will work out the karma of what he has done.

The third important element in the drama now appears in the person of Wolfram von Eschenbach, a great Minnesinger of the Middle Ages, who wrote much concerning the Holy Grail and its brotherhood of Knights. Here Wolfram is a noble character forming the link between Tannhäuser and the saintly Elisabeth. As the latter represents the spiritual soul (*Buddhi*), so he may stand for the higher mind; while Tannhäuser is the lower mind entangled in the meshes of material life and partaking still of the nature of Venus (*Kama*).

Wolfram is the first of his fellow-knights to recognize his long-lost friend, but Tannhäuser's guilty conscience urges him to flee from him until Wolfram utters the words,

"Stay for Elisabeth."

Tannhäuser stops instantly with the exclamation,

"Elisabeth! O Might of Heaven,
Dost thou recall that name to me?"

It is the soul's recollection of its divine nature, the "lost word," and Tannhäuser's one cry now is

"To her! To her!"

The Hall of Song, to which the second act introduces us, forms a fitting contrast to the Venusberg. The dominating influence is that of Elisabeth and Wolfram, and it is therefore the abode of all that is pure and noble in the human heart. Here will be Tannhäuser's test; for a Tournament of Song is about to be held and all the bards will have to sing of the nature of Love. Elisabeth is the first to enter and address a joyful greeting to her "beloved hall." Then Wolfram ushers in Tannhäuser, himself retiring into the background, while Elisabeth asks the wanderer,

"Where tarried ye so long?"

He answers evasively:

"Far from here.
In wide and distant kingdoms.
Darkest oblivion between to-day
And yesterday hath fallen."

All presently assemble for the prize-singing and the lot falls to Wolfram to set the keynote. He sings of Love as a pure unselfish devotion to that which is only to be found in the inner shrine of the soul. Applause comes from all save Tannhäuser, who rises as if under the influence of some strange magic and seems no longer to be aware of Elisabeth's presence, while a thrill of the Venus music is heard in the orchestra. The fierce energy of his aspiration has quickened all the forces of his being and he sings of the delights of the realm from which he has just escaped, though as yet not naming it. His words create a disturbauce which subsides as Wolfram rises and again strikes the true note.

This goads Tannhäuser to burst out in open praise of Venus, to the horror of all. The more impetuous of the knights rush forward to kill him, but Elisabeth places herself between him and their swords, claiming her right to intercede for him. For is not her wound the deepest of all? Anger changes to reverence, while in Tannhäuser a terrible revulsion takes place and he sees for the first time the karmic result of his sin. An awful moment it is for the soul when, in a flash of introspection, it sees the crucified Christ; yet in such moments is born, as we shall see, the impulse which carries it forward to final victory. That unappeasable longing in Tannhäuser, formerly identified with self, has now found its true goal—self-forgetfulness in the interests of another.

A band of pilgrims is setting out for Rome and he may join them and seek pardon from the Pope. All his energy is now put into this penance in order that he may heal the wound he has inflicted. "Thus resembles he not," writes Wagner, "the other pilgrims who for *their own* salvation's sake have bound upon themselves convenient penance; only to sweeten for her the tears which she sheds over the sinner, seeks he under the most terrible pains the path of his salvation, as this salvation can only consist in the knowledge that those tears of hers for him are wiped away." But the Pope, true representative of the hard spirit of the age, declares that sooner shall his barren staff put forth flower or leaf than Tannhäuser be forgiven.

"As he returns from Rome," continues Wagner, "he is now himself the embodiment of abhorrence of a world which, for very reason of the sincerity of his convictions, denies to him the right of existence, and not out of joy or lust seeks he again the Venusberg; but . . . in order to bury himself from the eyes of his 'angel,' to still whose tears the whole world could not offer him the balsam."

But in this darkest hour deliverance is near; the devoted watcher, Wolfram, is awaiting his return, and to him the pilgrim relates his tale of woe. As he invokes Venus, Wolfram struggles with him, nay even breathes with him the intoxicating vapors which are now surrounding

them; and then, as Tannhäuser tears himself away, he once again utters the magic name, Elisabeth!

Tannhäuser, with the answering cry, Elisabeth! "remains suddenly as though bound to the spot," and at the same moment the funeral hymn of Elisabeth is heard announcing the final offering of the higher self to save the lower. As the procession enters the valley the mists of the Venusberg disappear, morning dawns, and Tannhäuser expires on the bier with the holy name of his higher self upon his lips, while the younger pilgrims arrive from Rome bearing the pontiff's staff covered with green leaves. The final victory is won; Spirit has conquered Matter; and as the rising sun throws a flood of light over the scene the noble theme of the pilgrim's hymn rises to the heavens in a mighty shout of joy.

How clearly the poet-musician shows us the full significance of this magnificent finale: "In the mystic knowledge of the power of her death she, dying, sets free the unhappy one. And, likewise dying, Tannhäuser thanks her for the gift of this highest favor of love. . . . We hear the jubilant cry of the redeemed Venusberg itself, its song changed into adoration of God. So well and spring all the pulses of life to the Song of Redemption; and both separated elements Spirit and Sense, God and Nature, embrace in the holy uniting kiss of Love."

Of the music there is not space to speak at length. Suffice it to say that the conventional operatic forms which were used to some extent in *The Flying Dutchman*, are here almost entirely laid aside in favor of that complete union of words and music which we find in Wagner from *Lohengrin* onwards. How truly we can feel with this dauntless Artist when he said, "With this work I penned my death-warrant: before the world of Modern Art I now could hope no more for life." Such is the fate of those who serve the true interests of their fellow-men.

BASIL CRUMP.

(*To be continued.*)

## WITH H. P. B. IN THE SEVENTIES.

SOME twenty years ago there came into my life several strange happenings and I began to attend Spiritualistic séances in the hope of solving some of these apparent mysteries. I was visiting New York City and it was about the time that Spiritualism began to be considered as a fad, and to take on new life and vitality, for previously, and even at that time, people with Spiritualistic tendencies were relegated to the ranks of cranks. In fact so great was the prejudice of my parents to these supposed "fools and knaves," as they termed mediums, that I had

been forbidden to frequent séance rooms, or to have communication in any way with so-called mediums.

I was then about eighteen years of age, and had been brought up a strict and practical Roman Catholic and taught that whatever was true in the Spiritualistic teachings emanated purely and simply from the devil. Although I believed this I still felt a lively desire to know more of this Spiritualism, and consequently attended all the séances to which I could gain access. At that time Spiritualistic meetings were not so frequent as they have become since and certainly not so popular, for I remember that I was always rather ashamed to have my friends know that I visited mediums, fearing that they would think me, at least, a little queer. But, as Kipling says, "that is another story."

In New York in my hunt after the supernatural I met a Cuban family by the name of A. . . . and the head of the family seeing my enthusiasm and faith in spirit control, proposed, if possible, to introduce me to one whom he considered the greatest medium of the age. I say if possible advisedly, for it was not easy at that time to have interviews with H. P. B.—for it was none other than she.

Several days after this I started with Senor A. for what I thought would prove a sitting with a medium. We went to a house on Irving Place, and after climbing a flight of stairs knocked at a door and were told to come in. We entered an ordinary looking room, somewhat disorderly, littered with books, papers and oriental tapestries, and filled with the odor of tobacco. My first thought was that this Mme. Blavatsky must be a successful medium, for there were none of the signs of a struggle for existence which I so frequently met with in the houses of mediums.

I forget what form the introduction took, but I distinctly remember seeing the outlines of a large figure seated behind a table with a pen in one hand and a cigarette in the other and wondering as to whether it was a man or a woman. Suddenly a pair of eyes, the like of which I have never seen before or since were turned upon me and I felt as though I had received an electric shock. I was thoroughly frightened, and felt tempted to run out of the room. For a moment I seemed to realize that my father confessor was right in asserting that Spiritualism meant dealing with the devil, and I felt as though I had struck the high priestess of Beelzebub's court. All this went through my mind like a flash, but in a moment I heard a pleasant voice, with an accent foreign to my ear, asking me to sit down.

A pleasant conversation followed between Senor A., H. P. B. and myself. I told her of my interest in Spiritualism, what strange fancies and dreams often came to me, how my desire to investigate was opposed

at home, and how I firmly believed all phenomena to be the workings of the devil. She said very little but kept those wonderful "windows of the soul" fixed on me and seemed looking me through. After a little I began to feel easier under that wonderful gaze, and what had struck absolute terror to my heart in those eyes a few moments before, now became a halo of soft and kindly light. How strange, I said to myself, that this medium is so different from the others that I have seen. I felt an almost irresistible impulse to reach across the table and take hold of her hand. I wanted to come in contact with her flesh,—perhaps to assure myself that she was really flesh and blood, not a spiritualistic materialization. Still I did not at all like her untidy and careless appearance, and, with the exception of those wonderful eyes, I did not feel especially attracted to her. I could not help admiring however the small and aristocratic shape of her hands.

The conversation was for the most part between H. P. B. and Senor A., and of a general nature, and after a short call Senor A. arose to depart and I followed. As soon as we were outside again I took a long, deep breath, my first, it seemed to me, since I had entered H. P. B.'s presence.

On reaching the street I turned to Senor A. and said: "Who is this woman? I have never met any one who had such an effect on me as did she; I feel as though I had been through some terrible experience." He replied that she was a great medium visiting America to investigate Spiritualism. On reaching home I could think of nothing and talk of nothing but the woman with the wonderful eyes who, much as I disliked her careless and disorderly appearance, had so fascinated me that I fairly ached to see her again.

It must be borne in mind that there could have been no mental hypnotism in my case, for I had never heard of H. P. B. and supposed her to be simply a medium such as I had visited many times. My family declared that I had been in the presence of the evil one; but for my part I could think of nothing but those splendid eyes.

Several days after I asked Senor A. to beg another opportunity for me to see the "wonderful medium," as I called her, and great was my joy at being given permission to call on a certain day. I went alone, and found H. P. B. seated behind the same table. On entering the room I walked straight up to her and shook that small, slender hand, every motion of which betokened the high strung, finely organized sensitiveness which I am sure H. P. B. possessed. I sat at the table opposite her, and we talked of Spiritualism for half an hour or more.

Suddenly she placed her left arm upon the table and drawing out a strand of her yellowish hair, twisted it around her fingers and asked me

what I saw. I saw plainly a small wriggling snake, and said so. She laughed heartily at this and said, "Indeed, you see nothing but a piece of hair. I willed that you should see a snake and you saw it."

She advised me to let Spiritualism and its phenomena alone, and turn my thoughts into a higher channel. If only I had known then, what I know now, about this wonderful woman, how differently I would have talked and acted!

On my return from this strange visit, I found a telegram summoning me home to New Orleans at once. I left for the South the next day, and strange to say H. P. B. faded completely from my memory. Several months later I received a copy of *Isis Unveiled* from H. P. B., but without a word of comment. Up to this time I had never heard a word about H. P. B. or Theosophy, and though I looked over *Isis Unveiled* I could not understand its purport. I still thought H. P. B. a spiritualistic medium, and as I had discontinued all investigation in that line, I ceased to think of her. Soon after, I married, and joined the Episcopal Church.

Fifteen years went by and during all this time I never heard a word of H. P. B. or the T. S. One day a friend of my childhood, whom I had not seen for twenty years, as she had been living in California, returned to New Orleans and came to see me. She told me of Theosophy and what it meant and how anxious she was to form a branch in the Crescent City. I looked into the subject, and lo! my surprise to find that H. P. B., the "wonderful woman" whom I had quite forgotten, was the one who had brought this great truth to our continent. As soon as my friend mentioned H. P. B.'s name in connection with Theosophy I experienced something akin to the sensation I had felt when those "wonderful eyes" first met mine in the room on Irving Place in New York, though for sixteen years I had never heard of her or her great work for Theosophy.

Needless to say I joined the T. S. This was four years ago, but I have felt almost daily that my strange meeting with H. P. B. was a preliminary to my entering its ranks. It was sheer curiosity that prompted my going to see H. P. B., but it was certainly a great privilege, although at the time I did not appreciate it. Is it not at least strange that twenty years ago I should have met one whose writings, so many years after, have proven an inspiration, a reality, a living power in my life? Truly mysterious are the ways of Karma.

A. L. P., *New Orleans T. S.*

# QUESTION AND ANSWER.

S. F. M.—In Questions and Answers in the July number of THEOSOPHY, mention is made of the end of this century as a very important time. In what respect is this the case?

ANS.—I think this question can best be answered by referring to what H. P. Blavatsky and W. Q. Judge have said on the subject. In one of H. P. B.'s articles, "The Esoteric Character of the Gospels,"* occurs the following note:

"There are several remarkable cycles that come to a close at the end of this century. First the 5000 years of the *Kaliyug Cycle;* again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with Pisces (Ichthys or 'Fishman' *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change."

One of the most interesting articles on this subject is "Cycles," by W. Q. Judge.† A quotation is there made from the *Wisdom of the Egyptians* by Synesius, part of which is as follows:

"'Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

"'For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. * * This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time. * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, ener-

* Published in *Lucifer* in November, 1887, and republished in *Studies in Occultism*, No. V.
† See Path, December, 1889.

gize and resuscitate it when it is as it were expiring. * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things.' "

Mr. Judge then goes on to say:

"These 'heroes' are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world; and others are actually using bodies in the world. . . .

"It is thought by many that the present is a time when preparation is being made by the most advanced of the 'sacred tribe of heroes' for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

"Writing in 1878, Madame Blavatsky says in Vol. I of Isis:

"'Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long-kept may be revealed; books long-forgotten and arts long-time-lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? *An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin*, and the future pages of history may contain full proof that—

> "'If ancestry can be in aught believed,
> Descending spirits have conversed with man,
> And told him secrets of the world unknown.' "

Mr. Judge further says:

"Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. . . .

"To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the 'heroic tribe of heroes' had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest.

The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity. . . . . ''

I would suggest that the questioner read the whole of Mr. Judge's article referred to. Nearly seven years have passed since it was written, and new evidences are continually arising of the truth of what is there stated. In my opinion we have now an opportunity that humanity has not had for centuries, let us "take the current when it serves,"—and that is, Now. J. H. F.

# CORRESPONDENCE.

LONDON, *June 30th, 1896.*

*To the Editor of* THEOSOPHY:

DEAR SIR AND BROTHER:—I am receiving so many kind letters from friends in America, which I cannot possibly answer, owing to the great pressure of work entailed by the Crusade, that I shall be glad if you will insert the following general reply and oblige,

Yours fraternally,

KATHERINE A. TINGLEY.

TO SOME AMERICAN THEOSOPHISTS,

*Dear Friends:*—In thanking you for the many kind letters addressed to me as Katherine Tingley, as well as by other names that would not be understood by the general public, I should like to say a few words as to the future and its possibilities. Many of you are destined to take an active part in the work that the future will make manifest, and it is well to press onward with a clear knowledge of the path to be trodden and with clear vision of the goal to be reached.

The path to be trodden is both exterior and interior, and in order to reach the goal it is necessary to tread these paths with strength, courage, faith and the essence of them all, which is wisdom. For these two paths, which fundamentally are one, like every duality in nature, are winding paths, and now lead through sunlight, then through deepest shade. During the last few years the large majority of students have been rounding a curve in the paths of both inner and outer work, and this wearied many. But those who persevered and faltered not will soon reap their reward. The present is pregnant with the promise of the near future and that future is brighter than could be believed by those who have so recently been immersed in the shadows that are inevitable in cyclic progress. Can words describe it? I think not. But if you will think of the past twenty years of ploughing and sowing and will keep in mind the tremendous force that has been scattered broadcast throughout the world, you must surely see that the hour for reaping is near at hand—if it has not already come.

Comrades! the present moment is glorious with portents, and these are nothing compared to the actualites they represent. So I ask you to watch and wait, trusting to the light of your own soul, paying strict attention to those small duties of daily life—the abandonment of which means the abandonment of the path.

But what of this path? It can only be spoken of in symbols, for it is interior and secret, though the path of the outer work is visible to all, while understood by the few

only. Symbolically, it may be spoken of as "the path," but the journeying of that road might be compared to the building of a house not made with hands, eternal in the heavens. The house thus being built will serve as the temple of the divine spirit within every man and woman. Noiseless is its slow construction, and the stones of which it is being formed are the stones of the purified mind, from which all superfluities must be removed. For this "temple" is the spiritual or noetic body referred to by Paul the Initiate, which is destined to act as the vehicle of the self-conscious soul when man stands face to face with his God. The building of this temple is an actual, living process, all the more real because it takes place on interior lines, where the noise of the world does not reach.

Besides the building of this temple of light, on which many have been engaged for ages, and which some have so nearly completed that it only requires dedication by the blessing of a Master-hand, besides this temple there is yet another in preparation, the stones of which are largely in place, as the result of the long labor and sacrifice of Mme. Blavatsky and William Q. Judge and their colleagues and superiors. Those who know what the "building of a temple" symbolized 5000 years ago, and has symbolized ever since, will know what this means, involves, foretells —TRIUMPH!

Till then, as ever, believe me fraternally yours,

KATHERINE A. TINGLEY.

# LITERARY NOTES.

THE LAMP for June. The editorial article entitled "All the Sons of God Shouted for Joy," bids us realize the possibilities of the present time; whatever the glory of the past we have the same now, will we but see it—and "no chivalry recorded shines like Love's Compassionate Crusade." Mr. Hargrove's address at the wedding of Mr. and Mrs. Wright is printed in full. There is a short article on "How To Speak In Public" and Dr. Buck's letter on Mrs. Tingley is reprinted from the New York *Sun*. The usual Reviews, notes, and International S. S. Lessons complete the number.—[G.]

ISIS for June. The editorial, "Consolidate Each Lodge," points out the ability of each number to do much for the Lodge to which he belongs, and that such work is work for humanity. Mr. Lindstrom's appreciation of Mr. Judge is reprinted from the New York *Journal*, and there is also a mystical tale, "The Shadow-Self," by Gordon Rowe. Much space is given to accounts of the English Convention. H. T. Edge's article on "The Position of Modern Science," is continued and we have Notes, Correspondence and Reviews.—[G.]

LOTUSBLUTEN for June. The articles on Pythagorian teachings, Karma, the Mysteries, are continued and there is a description of a Visit of Vivekananda to London.—[G.]

SPHINX for June opens with a translation by Erwin Blanc of a poem by Sir Edwin Arnold on the teachings of Karma, translated from the Sanskrit. There is a reprint of a recent article from *Theosophist* about the Sargosso Sea and an unusually large number of small articles.—[G.]

THE THEOSOPHICAL FORUM for June is mostly taken up with a discussion of Astrology and its bearing on free will. There are six replies, and that of Mr. Hargrove referring readers to certain passages in the *Secret Doctrine* is undoubtedly best. In addition to the usual departments there is, under the head of "Crusade," an appeal for funds and a number of extracts from letters that have been received containing contributions to the Crusade, showing a most touching and heartfelt desire to further this great work.—[G.]

THE IRISH THEOSOPHIST for June contains the conclusion of two serials; one the life of "William Q. Judge," heretofore published anonymously but now signed by Jasper Niemand; the other the series of dialogues entitled "Why do We not Remember Our Past Lives?" Æ. contributes an article on "Work and Days," also a poem entitled the "King Initiate." The address on "Devotion," delivered by Mrs. Keightley at the New York Convention is reprinted in full. Under the title of "An Interesting Letter" is a communication from the occult successor of Mr. Judge concerning Theosophy in Ireland. Other articles are "Ideals and Ethics" by Laon, an article on "Power" by A, and an account of the annual meeting of the T. S. in Europe (England); D. N. D. in "Keynotes" gives "Loyalty, Trust and Unity" as the keynotes of the T. S.—[M.]

LUCIFER for June. The most noteworthy fact this month is the appearance of an article of H. P. B.'s, on "Spirits of Various Kinds," which we are told in the "Watch-Tower" was found with the manuscripts of the third volume of the *Secret Doctrine*, and forming no part of it, is thus published separately. A few others are promised. G. R. S. Mead's interesting series, "The Lives of The Later Platonists" is continued, dealing largely with Plotinus in this issue. The articles on "Sufism" and "Devachan" are also continued. "Man and His Bodies" is concluded, and A. Fullerton begins a paper "On The Spirit of the Age," a thoughtful analysis written with the usual force and finish.—[G.]

THE THEOSOPHIST for June. "Old Diary Leaves" continues a description of Col. Olcott's tour in Ceylon on behalf of the Educational scheme for Sinhalese youths. Govinda Charlu writes the introductory article of a translation of *Ramannja's* Commentary to the *Bhagavad Gita*, an interpretation after the school of the *Vishishtadvaita*. It promises interest as different from the interpretations with which we are the most familiar in the West. Three continued articles follow, and an account of a Rajput wedding is interesting. We are glad to learn that at least some of the members of the Adyar T. S. dislike the proposed alteration of the objects of their society.—[G.]

THE THEOSOPHICAL NEWS, the successor of *New England Notes*. The first weekly Theosophical paper published in the United States, reaches us from Boston where it is published by that indefatigable centre. It is designed to give the Society's news, more particularly news of the Crusaders, and will not therefore conflict, or in any way interfere with, the already numerous literary magazines published in the Society. It is much needed at the present time, and will enable members to keep in touch with that united band of workers who are sacrificing everything to carry the light of Theosophy around the world. We wish the new weekly every possible success and a large list of subscribers.—[G.]

# MIRROR OF THE MOVEMENT.

## PACIFIC COAST ITEMS.

DR. GRIFFITHS spent five days in Riverside, California, June 19th to 23d, during which time two public meetings were held and several Branch sessions. The Branch has decided, after the hot season is over, to open suitable quarters for both private and public meetings.

SAN DIEGO. The Lecturer gave here four public lectures and after them held a quiz meeting. All the lectures were well attended, and the people showed greater interest than upon any previous visit. The Branch has its Headquarters at 30 Lawyers' Block, where all its meetings are held. Both week-day and Sunday meetings are open to the public. There is a move toward simplifying the methods of presenting Theosophy at meetings, in order to avoid confusing beginners with too great abstractions. The Forum topics for study thus far prove the best for Branch study.

REPORTS from all North-west Coast Branches indicate steadiness, and increase in interest and membership.

THE NEW PASADENA BRANCH is creating much interest in Theosophy because of its regular and earnest meetings. The A B C of Theosophy is presented, and people attend because, as they say, they can understand what is said and find it helpful. The secret of success in Branch work lies in earnestness and keeping to the simpler aspects of Theosophy which are readily understood and assimilated by younger members and visitors.

Dr. GRIFFITHS will spend three or four months in Oregon and Washington, going as far north as Victoria, and as far east as Spokane. His permanent address is 867 Cedar St., Alameda, California, from which point all letters will be forwarded.

NEW BRANCHES are in process of formation at Vancouver and Barkerville, B. C.

## MOVEMENTS OF ABBOTT CLARK.

After the Convention Mr. Clark spent nearly a month on a lecture tour in New England, returning to lecture in Brooklyn on May 24th. On June 5th, the day before the Crusade started for its first meeting in Boston, Mr. Clark started for the West, bearing with him messages of greeting and fraternal good-will to all from the President and Vice-President of the T. S. A. and the Outer Head. On Sunday, June 7th, lectures were given

both afternoon and evening in the parlors of the Genesee House, Buffalo. On the 11th Mr. Clark spoke before the Loyalty Branch, Chicago, and on the 14th at Minneapolis in the morning and in St. Paul in the evening. The next morning he met the members of the St. Paul Branch and in the afternoon some members of the Minneapolis Branch and left the same day for Spokane, Wash., where two lectures and two parlor talks were given and a Branch organized. On Monday, June 22d, Mr. Clark met the members of the Tacoma Branch in the afternoon and those of the Seattle Branch in the evening. On the 23d a lecture was given in Tacoma; on the 24th in Seattle; on the 25th in Victoria, B. C.; on the 26th in Seattle again, and on the 28th in Portland, Or. On Monday, the 29th, Mr. Clark met the Branch and on Tuesday attended the Branch meeting until train time. He arrived in San Francisco Thursday, July 2d, after an absence of one year and three days on lecturing trips.

All the Branches mentioned except two have their own Headquarters centrally located, well arranged, and decorated with Theosophical symbols and the photographs of H. B. P. and W. Q. J. The meetings were all well attended and in many cases crowded so that people were standing. In all of the cities except three the lectures were well reported by nearly all of the daily papers. West of the Rockies the intuition of the members is so keen that many seemed to know as much about the Convention, the Crusade and the importance and opportunity of the present cycle as though they had been present at the initiation of these events in New York.

## OBITUARIES.

We regret to announce the death of Mr. S. T. Durkee, of Portland, Oregon. Mr. Durkee was one of the charter members of the old Willamette Branch, and also a charter member of the present branch in Portland, Prometheus T. S. He was an earnest and faithful member and his death is a severe loss to the Branch and to all who knew him.

We have just heard of the death of Mrs. Alice L. Varnum, of San Diego, who passed away on April 24. She was a member of Point Loma Lodge, and a good Theosophist, one whom we were most glad to have among us.

## CEYLON LETTER.

Col. Olcott was here during May and spent nearly three weeks, visiting the different schools of the island. He was on his way to Europe.

Early in June our dear friend and brother Wilton Hack, paid us a visit on his way to the Colonies. He was accompanied by Brother Connellan. During their steamer's stay at Colombo, they remained as the guests of Mrs. Higgins, at the Musaeus School and Orphanage. Brother Hack, who is a trustee of this Institution, kindly gave away several presents to the girls of the School and Orphanage. Brother Hack is deeply interested in this Institution, which I am happy to say has a grand future. Its work is daily increasing under the able supervision of Mrs. Higgins, who has been on this island for the last five years, and is unceasingly working for the noble cause. May all her efforts be crowned with success. She soon hopes to have branch schools for girls established, and she is expecting the assistance of a young lady from Australia.

---

## FAREWELL CHARGE TO THE CRUSADERS.

At the meeting held in Madison Square Theatre on the eve of the departure of the Crusaders, June 12th, Dr. Buck delivered the closing address at the end of which he turned to the Crusaders and said:

And now, Comrades, it only remains to bid you farewell, and good speed in your noble and glorious undertaking, of rebuilding the City and Temple of the Lord, according to the symbols of our most ancient order. It is the City Beautiful, seen by the seer of Patmos, the Gnostic initiate of the Ancient Mysteries.

The design for the Temple, drawn by the Divine Architect of the Universe, on the trestle-board of Time, is that of a perfect man, the ideal Christos of all the ages. This is the canon of proportion in Nature, in Art, and in Architecture, as revealed to modern times by one of our ancient Brothers, Virtruvius Pollio, in the time of Julius Cæsar. The workmen who shall follow this design, this perfect ideal, in their noble and glorious work of laying the foundations of the City Beautiful, will dedicate their work to Humanity from foundation stone to turret, and the "mark" of every workman will be a symbol of the universal and unqualified Brotherhood of Man. It is good work, square work, that you will do; for the length, and the breadth, and the height of the City are equal, so perfect

is the proportion of a man when he has slain the beast of selfishness within him; and his gates are all of pearl, when no evil thing can come out of him to defile him or corrupt his brethren. Listen to that noblest and wisest of American Masons, Sir Albert Pike:

"The whole world is but one Republic, of which each nation is a family, and every individual a child. Masonry, not in anywise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of many nations and tongues, shall be bound together by the bonds of science, morality, and virtue."

It is thus, my comrades, that the New Republic, the City Beautiful, and the Temple built without the sound of axe or hammer, are one and the same. This is the lofty ideal ever to be born in mind. Like a blazing star, seven-pointed, with its heart the golden hue of the celestial sun, and its rays of royal purple, this grand ideal will lead you over trackless oceans and far through the abodes of men, till you have encompassed the earth with its benign rays. To the nations sitting in darkness, you will bear this message of light. To the down-trodden and sorrowing, the poor and helpless, you will bear this message of deliverance. The common people, as of old, will hear the message gladly. What care we if the proud curl the lip with scorn, or listen with undisguised contempt. The centuries look down upon you, and the future beckons you with the finger of fate. The first great cycle of the Iron Age, the dark Kali Yuga, is closing. To those who see not its meaning, but tremble at its portents, you and all of us may seem but a speck of dust on its mighty nave, on its revolving rim. Working with nature along the lines of least resistance, even the pebble clinging to the wheel may deflect its course, and rescue mankind from impending disaster. Reflect, my comrades, on the long and weary waiting of our Grand Masters for this hour to strike, when it would be possible to rekindle the light on ancient altars, without seeing it quenched in the blood of Brothers. You who have felt their influence, as gentle as the falling dew, yet inspiring as the very breath of life, and have responded—"here am I"—know the power which goes with you, sustains and works at your backs, nay, in all your hearts. Your message is the Brotherhood of Man, and all that the slogan implies. Simple, unqualified, and universal Brotherhood! This is the theme of all religions, till silenced by warring creeds. Remind the nations of the ancient glory, when want was unknown, and when Wisdom, Power and Love, joined in governing the state. Touch as with a magic wand the slumbering consciousness in man, that he may recall the memories of the Golden Age, when in fair Arcadia, sung by poets and dreamed of in the youth of all, man lived as free and happy as a child. Gently rouse the spiritual element in man, his higher consciousness, till he shall see that no good can possibly come to him who strives alone for self. Soul to soul humanity is bound, as the fibres of one heart, and through that one heart the divine Love flows forever free. From West to East ye journey, and from East to West again; no longer in search of that which was lost, for the Master's Word is found, and ye go forth in obedience to its command, on your worldwide journey. So let the star of the empire of Love leave its track of light in the hearts of your fellow men. We shall watch for your return towards the setting Sun. The Masters of Wisdom will quicken into life the seed that you scatter by the way. Do only your simple duty, and leave results to them. Having thus served your appointed probation in the outer courts, we shall wait for your coming to lay the foundations for the School for the Revival of the Lost Mysteries of Antiquity. Then may knowledge take the place of conjecture, and the nucleus of a universal Brotherhood ye have so helped to nourish, spring into new life for the healing of the Nations. Hear what Mme. Blavatsky said in 1887:

"But if the voice of the Mysteries has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Cresa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them." Remember always that "The Wise and Peaceful Ones live, renewing the earth like the coming of spring, and having crossed the ocean of embodied existence, help all who try to do the same thing, without personal motive."

And now: to the Grand Architect of the Universe:

"Unveil, O Thou that giveth sustenance to the universe and to ourselves, Thou from whom all things proceed, to whom all must return, that face of the true Sun, now hidden by a vase of golden light, that we may know the truth and do our whole duty, on our journey to Thy sacred seat."

---

**If you inwardly and truly aspire to know truth at whatever cost, it is certain the truth will cost you something. This is inevitable.**—*Book of Items.*

**ÔM.**

# LIST OF THEOSOPHICAL AND KINDRED WORKS

Which may be obtained (post-paid) from THE THEOSOPHICAL PUBLISHING CO., 144 Madison Ave., N. Y.

Adventure among the Rosicrucians, .....paper, 50c; cloth $ .75
Animal Magnetism (Binet and Féré).. 1.50
Astral Intoxication, etc..... .05
Astral Light (Nizida)..... .75
Atlantis (Donnelly)..... 2.00
Atlantis, the Story of (Scott-Elliott)... 1.25
Bhagavad-Gitâ (Judge) red leather, .....75c; morocco 1.00
Bhagavad-Gitâ (Mohini's translation and notes)..... 2.00
Bœhme, Jacob, Life and Doctrines of 2.50
Buddha, Life of (Lillie)..... 2.25
Buddha, Life of the (Rockhill)..... 3.00
Buddhism in Translations (Warren)... 1.20
Buddhist Catechism (Olcott)..... .40
Building of the Kosmos (Besant)..... .75
Buried Alive (Hartmann).....cloth .75
Christos (Buck)..... .60
Clothed with the Sun, paper, 50; cloth 1.25
Compendium, Raja-Yoga Philosophy 1.25
Culture of Concentration (Judge)..... .10
Death and After? (Besant)..... .35
Devachan (Coryn).....paper .10
Discourses on the Bhagavad-Gitâ.... .75
Dreams and Dream-Stories (Kingsford) .....paper, 50c; cloth 1.25
Dreams of the Dead (Stanton) paper, .....50c; cloth 1.00
Echoes from the Orient (Judge)..... .50
Elixir of Life (By a Chela).....paper .15
Esoteric Buddhism (Sinnett) paper, .....50c; cloth 1.25
Esoteric Basis of Christianity, part 1 .10
" " " " part 2 .10
" " " " cloth 1.25
Etidorhpa..... 2.00
Evolution according to Theosophy... .10
Five Years of Theosophy.....cloth 3.25
From the Caves and Jungles of Hindostan (Blavatsky)..... 2.50
Gems from the East (Blavatsky)..... 1.00
Golden Stairs, Tales from the Wonder-World (Waite)..... .75
Guide to Theosophy (printed in India) 1.50
Hints on Esoteric Theosophy and Idyll of White Lotus....paper, 50c; cloth 1.25
Idea of Re-Birth (Arundale)..... 1.25
Imitation of Buddha, The ..... 1 00
Incidents in Life of Mme. Blavatsky 3.00
Indianapolis Letters on Theosophy... .10
In the Pronaos of the Temple of Wisdom (Hartmann)..... 2.00
In Defense of Theosophy (Besant).... .08
Isis Unveiled (Blavatsky)..... 7.50
Jehoshua, Life of (Hartmann)..... 1.50
Kabbalah Unveiled (Mather)..... 3.00
Karma (Sinnett).....cloth .75
Key to Theosophy (Blavatsky)..... 1.50
Letters That Have Helped Me..... .50
Light of Asia....paper, 25c; cloth... 1.00
Light on the Path (M. C.) with comments from *Lucifer*, pocket edition, .....cloth .40
same, with comments.....paper .25
Magic, White and Black (Hartmann) .....paper, 50c; cloth 1.25
Man: Fragments of forgotten History 1.25
Memorial Articles on H. P. Blavatsky .35
Modern Theosophy, (Wright) paper, .....50c; cloth 1.00
My Books (H. P. B)..... $ .05
Mystic Quest (Kingsland)..... 1.00
Nature and Aim of Theosophy (Buck) .75
Nature's Finer Forces (Rama Prasad) 1.50
Neila Sen.....paper, 50c; cloth 1.25
Nightmare Tales.....paper .35
Ocean of Theosophy, paper 50c; cloth 1.00
Occult Science in Medicine (Hartmann) 1.25
Occult Sciences, The (Waite)..... 2.25
Occult World (Sinnett) paper 50c; cloth 1.25
Patanjali's Yoga Aphorisms (Am. ed.) .....red leather, 75c; morocco 1.00
Pearls of the Faith (Edwin Arnold)... 1.00
Perfect Way.....paper, 50c; cloth 1.25
Perfect Way in Diet (Kingsford)..... .75
Philosophy of Mysticism. .....2 vols, 7.50
Place of Peace, The (Besant)..... .05
Posthumous Humanity (D'Assier).... 3.50
Problems of the Hidden Life (Pilgrim) 1.75
Purpose of Theosophy (Mrs. Sinnett) .....paper, 15c; cloth .75
Rationale of Mesmerism (Sinnett)..... 1.25
Reincarnation, (Anderson) paper, 50c; .....cloth 1.00
Reincarnation (Besant)..... .35
Reminiscences of H.P.B. and the *Secret Doctrine* (Countess Wachtmeister).....paper .50
Rosicrucians, History of the (Waite).. 2.50
Rough Outline of Theosophy (Besant) .10
Sankhya Kârika (with commentary).. 1.25
Secret Doctrine (Blavatsky)..... 12.50
Secret of Death (Edwin Arnold)..... 1.00
Secret Symbols of the Rosicrucians.. 6.00
Seven Principles of Man (Besant).... .35
Septenary Man (Anderson) paper, 50c; .....cloth 1.00
Simon Magus.....paper, 1.75; cloth 2.25
Song Celestial—Bhagavad-Gitâ, verse 1.00
Songs of the Lotus Circle, 5c; with the music..... .50
Soul of Things (Denton).....3 vols. 4.50
Source of Measures (Skinner)..... 5.00
Sphinx of Theosophy (Besant)..... .10
Strange Story, A (Lytton).....paper .20
Studies in Occultism. Reprints of the Writings of H. P. B. 6 vols.; 35c each, or, the set..... 1.50
Study of Man (Buck)..... 2.50
T.S. and H.P.B. (Besant & Patterson) .07
Theosophy or Psychological Religion 3.00
Theosophy, Religion, Occult Science 2.50
Theosophy and its Evidences (Besant) .10
Things Common to Christianity and Theosophy..... .10
Three Sevens (Phelons)..... 1.25
Through the Gates of Gold (M.C.)... .50
Topics in Karma (Fullerton)..... .15
Topics in Reincarnation (Fullerton)... .10
Transactions Blavatsky Lodge, No. 1 .50
" " " No. 2 .35
Unknown Life of Jesus Christ..... 1.50
Voice of the Silence (Blavatsky), red .....leather, 75c; morocco 1.00
Why I became a Theosophist (Besant) .10
Wilkesbarre Letters on Theosophy... .10
Wonder-Light and Other Tales for Children (Ver Planck)..... .50
Working Glossary for Theosophical Students..... .50
Yoga Sutra of Patanjali.....boards 1.00

## Echoes from the Orient.

A broad outline of Theosophical Doctrines. By WILLIAM Q. JUDGE. Attractively bound in light cloth with colored side stamp. New edition just ready. 50 cents.

## The Bhagavad Gita.

Fifth American Edition, revised by WILLIAM Q. JUDGE. Printed on wood-cut paper, bound in flexible morocco with gilt edges and round corners, $1.00. Flexible red leather, round corners and red edges, 75 cents.

## Letters that have Helped Me.

Compiled by JASPER NIEMAND. Printed on handsome super-calendered paper, same size page as the *Ocean of Theosophy*. Light cloth with olive-green side stamp, 50 cents.

## Patanjali's Yoga Aphorisms.

An interpretation by WILLIAM Q. JUDGE. Printed on antique paper, uniform in size with *Bhagavad-Gîtâ*. In flexible morocco, gilt edges and round corners, $1.00. Flexible red leather, round corners and red edges, 75 cents.

## The Ocean of Theosophy.

By WILLIAM Q. JUDGE. Giving a clear and connected idea of the fundamental principles of the **Wisdom Religion.** Contents: Chapter I, Theosophy and the Masters; Chapter II, General Principles; Chapter III, The Earth Chain; Chapter IV, Septenary Constitution of Man; Chapter V, Body and Astral Body; Chapter VI, Kama-Desire; Chapter VII, Manas; Chapter, VIII, Of Reincarnation; Chapter IX, Re-incarnation—continued; Chapter X, Arguments supporting Reincarnation; Chapter XI, Karma; Chapter XII, Kama Loka; Chapter XIII, Devachan; Chapter XIV, Cycles; Chapter XV, Differentiation of Species —Missing Links; Chapter XVI, Psychic Laws, Forces, and Phenomena; Chapter XVII, Psychic Phenomena and Spiritualism. Third edition. Paper, 50 cents; cloth, $1.00.

## The Voice of the Silence.

A new edition from new plates, on wood-cut paper, uniform in size with *Bhagavad Gîtâ* and *Patanjali's Yoga Aphorisms*. In this edition the notes are printed on the page with the text to which reference is made. It also includes the *Stanzas of Dzyan*, on which the *Secret Doctrine* is based, and contains a fine half-tone portrait of H. P. BLAVATSKY. In flexible morocco, round corners and gilt edges, $1.00. Flexible red leather, round corners and red edges, 75 cents.

## Twelve Principal Upanishads.

Translated into English with notes from the **Commentaries** of **Sankaracharya** and the **Gloss** of **Anandagiri.** 710 pages, cloth, $3.00.

## Occult Science in Medicine.

By FRANZ HARTMANN, M. D. Contents:—Introduction. Chapter I, The Constitution of Man; Chapter II, The Four Pillars of Medicine; Chapter III, The Five Causes of Disease; Chapter IV, The Five Classes of Physicians; Chapter V, The Medicine of the Future. Cloth, 1.25.

## Photographs of W. Q. Judge.

By SARONY, of New York. Cabinet, 50 cents. Cabinet, (bromide) 75 cents. Panel, (bromide) $2.00. Sent by mail or express, charges paid on receipt of price.

## A Study of Man.

And the way to Health. By J. D. BUCK, M.D. Contains chapters on Matter and Force, The Phenomenal World, Life, Polarity, Living Forms, Planes of Life, The Nervous System, Consciousness, Health and Disease, Sanity and Insanity, Involution and Evolution of Man, etc. pp. xxii, and 302. Half Russia, $2.50.

## Nature's Finer Forces.

The Science of Breath and **Philosophy** of the **Tattvas.** By RAMA PRASAD, M. A. Contents:—The Tattvas; Evolution; The mutual Relation of the Tattvas and of the Principles; Prâna; The Mind; The Cosmic Picture-Gallery; The Manifestations of Psychic Force; Yoga—The Soul; The Spirit; The Science of Breath; Glossary. Second and revised edition. Cloth, $1.50.

## An Outline of the Principles

of **Modern Theosophy.** By CLAUDE FALLS WRIGHT. With an introduction by WILLIAM Q. JUDGE. pp. ix. and 188. Chapter I, The Arcane Philosophy; Chapter II, Cosmological; Chapter III, The Planetary World; Chapter IV, Anthropological; Chapter V, Masters of Wisdom; Chapter VI, The Theosophical Society; Chapter VII, Conclusion. Appendix I, Theosophy and Modern Science. Appendix II, Bibliography of Theosophy. Paper, 50 cents; cloth, $1.00.

## Things Common to

**Christianity** and **Theosophy.** Papers read before the **Aryan, T.S.,** New York, Jan. 9th, 1894, by ALEXANDER FULLERTON, H. S. BUDD, J. H. FUSSELL, LEON LANDSBERG and WILLIAM Q. JUDGE. Price 10 cents.

## Reincarnation.

A study of the Human Soul, in its relation to re-birth, evolution, post-mortem states, the compound nature of man, hypnotism, etc. Proving the existence of the Soul, its re-birth upon earth, its state during the intervals of its earth-lives, etc. By JEROME A. ANDERSON, M.D. Paper, 50 cents; cloth, $1.00.

From a scientific standpoint, this is the most important contribution to the literature of Reincarnation ever printed. It is clear, logical, and conclusive, and will go far toward breaking down the prejudice, in Western minds, against the doctrine it advocates.

## The Philosophy of Mysticism.

By CARL DU PREL, Dr. Phil. Translated from the German by C. C. Massey. Two volumes, octavo, cloth, $7.50.

## The Source of Measures.

Key to the Hebrew-Egyptian Mystery. By J. RALSTON SKINNER. Second edition with supplement. Octavo, cloth, $5.00.

## Songs of the Lotus Circle,

With music. Arranged by TREGINA. Foolscap bound in limp linen cloth, 50 cents.

## Theosophical Badges.

Size of a ten-cent piece, the design being the seal of the Theosophical Society enameled in five colors. Made in button, stick-pin and clasp-pin. Price of either style in silver, $1.00; in gold, $2.50.

---

**Published and for sale by the Theosophical Publishing Co.**
**144 Madison Ave., N. Y.**

☞ *Any of the above works sent by mail or express, charges prepaid, to any part of the world, on receipt of price.*